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WEEKLY REVIEW.

—No very marked improvement has taken place in the health of Dr. Bhau Daji, we believe. A great deal of solicitude is entertained on his account, and it is earnestly hoped that his valuable life may be spared. We may perhaps be excused for mentioning an instance of his professional kindness that lately came under our notice. Some friends in Egypt saw in the *Bombay Guardian* some time ago a notice of a case of leprosy successfully treated by Dr. Bhau Daji, and wrote to us regarding a young man in whom they were greatly interested, who was affected with leprosy, asking if Dr. Bhau Daji could kindly aid in the matter by advice or medicine. We brought their request to the notice of our worthy fellow-townsman, and a day or two afterwards he informed us that he would prepare medicines for six months' treatment. This was done, and the box has been forwarded to Egypt. Nor would the doctor hear of compensation.

—The little Marathi monthly entitled "The Lamp of Truth" appears this month for the last time. It has been published twelve years by the Christian Vernacular Education Society, and was designed for children. The Rev. Babu Padamanji has edited it from the beginning, with great conscientiousness and ability. It has perhaps been too ably conducted; that is, the articles have sometimes been such as were more fitted to find appreciative readers among adults than among children. Our friends who have the charge of large schools, had they taken pains to bring it to the notice of the pupils, would have easily kept it afloat: we know that in its early years one such friend secured about 300 subscribers; the subscription was such as to bring it within the reach of the poorest; *two annas* a year. We are happy to mention that since the beginning of the year the *Dnyanodaya* is giving a monthly 4 pp. sheet to the children.

—We return thanks for a copy of "Lines on the Traditions of the Sonthal Tribes, by Robert Carr, Allahabad." These traditions seem to resemble somewhat those of the Karens. Pilchu-haram and Pilchu-budhi, called the first man and woman, are said to have sprung from the eggs of two birds and to have been carried by these birds to Mount Harata. By the by, here is a "fact" for Mr. Darwin. The birds next carried their children to Hihiri-Pipiri, and then left them and never came back again. These traditions seem rather to point to Noah and his wife and the birds that were sent out of the ark, than to Adam and Eve. However, they have a distinct tradition of the Deluge, if we may thus regard what they say about the fire-rain. One notable fact is that they at first worshipped only Thakoor, the Lord. At length they began to legislate, and after that they worshipped a number of deities. A list of 17 is given. These traditions have been thrown into easy verse by Mr. Carr, who has also added an appeal to the Sonthals to hear the second call of Thakoor, the Gospel message which God is now addressing to them. The whole is in a very Christian strain.

—We are glad to learn from the *Friend of India* that there is a movement for legislation against usury. We think it scandalous that money-lenders should be able to prosecute claims in a court of law, consisting for the most part of mere interest. It is not an uncommon thing for servants and others in this country, to borrow money at the rate of 4 annas for a rupee monthly, being at the rate of 300 per cent. per annum. The law should refuse to recognize such preposterous contracts, and should fix a rate, say 10 per cent., anything above which should invalidate the bargain. Nothing in the way of education is so much needed by the people of this country, as some instruction regarding borrowing and lending, in a form they could comprehend.

—The following is from the *Friend of India*:

"Ever since Act XX. of 1863 stopped, or seemed to stop, the running sore of the direct administration of idolatrous and mosque endowments by a Christian Government, requests have come up to *the State to resume its old relations to the temple* revenues, in order to prevent their fraudulent waste by the priests and committees of worshippers. The answer is simple, that the courts are open, and the disputants can implead each other there, like the followers of all other religions when a civil contract or property is in question. Even if Government fortify itself in this position, the difficulty will in time come up in another form, for much of these temple and mosque endowments is the property of the whole people, and education is gradually enlightening them to demand such a secularization of these funds as will save some of the last disappearing money and land for schools and hospitals, as the Reformation did in Europe. And when the people of India are educated enough to see that the public temple revenues will, as in Italy, not only do far more good, but actually *save them from growing local taxation* for schools, we may expect to hear the spontaneous demand in some quarters for their appropriation to high public ends. Meanwhile all that we can say of the million and a quarter of Native Christians—until they make their own demand—is that they are entitled to a fair proportion of the vast sums of public money alienated to and fraudulently made away with by temples, monasteries, and mosques. Wherever, as among the indigenous tribes, whole villages come over to Christianity, they should have every facility given them for taking with them the local endowments."

We are glad to see these remarks. At the same time we would earnestly pray that the Native Christian Church of India may be saved from endowments. We have not the same fear of "naked voluntaryism" that our contemporary has.

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CHRIST'S DIVINITY. V.

On one occasion Jesus said with reference to the day of his future manifestation in glory: "Of that day and hour knoweth no man, no not the angels in heaven, neither the Son, but the Father." These words are immediately preceded by the affirmation: "Heaven and earth shall pass away, but my words shall not pass away." When we remember the hostility of men to Christ's words, and the attempts made by the greatest potentates of earth to destroy all traces of Christ's teaching, an opposition without a parallel, extending over eighteen centuries, and note the fact that there are now 50 millions of copies of the Bible, in hundreds of languages, in the world, and further consider that the declaration was made when Jesus stood with a handful of timid Galilean disciples, looking at the city where he was to be presently crucified and his followers to flee for their lives, we see at once the boldness of the statement and the divine authority that accompanied it. And immediately he adds: "Of that day knoweth not even the Son." Does not this plainly show that Jesus Christ, the Son of God, was ignorant of some things, and therefore could not be God?

It is a mistake to suppose that the epithet Son of Man belongs to Christ's humanity, and that of Son of God to his divinity: "The Son of Man hath power on earth to forgive sins," he tells us. The Son of Man who is in heaven at the same time that he is on earth speaking to Nicodemus, is what we find in John iii. The angel that appeared to the mother of Jesus, announcing the conception through the overshadowing of the Holy Ghost, adds: "therefore that holy thing that shall be born of thee shall be called the Son of God." The reference here is to Christ's humanity. When accordingly we find our Lord referring to an event the time of which was not then known to "the Son," we know at once that the reference is to his humanity. We have pointed out that his humanity embraced all that belonged to a true humanity, viz. a human body and a human soul; powers physical, intellectual and moral; and that as man he was necessarily limited in his knowledge. He grew in wisdom and stature, we are told with reference to his early life. So that the expression cited is not more against the divinity of Christ than is the fact of his having been physically in only one place at one time when on the earth. It simply intimates that the point in question was not one of those which God in his wisdom judged it expedient to include in the revelation made through Christ at that time. On a subsequent occasion he said to his disciples: "It is not for you to know the times or the seasons which the Father hath put in his own power."

The night before his crucifixion he said to his disciples: "If ye loved me, ye would rejoice because I said, I go unto the Father; for my Father is greater than I." Only a

few minutes before he had said, "He that hath seen me hath seen the Father." "I am in the Father and the Father in me." Now it is hardly likely that the words "my Father is greater than I," refer to his humanity; for in the nature of things there can be no comparison, in respect of greatness, between any finite being and the Creator and Upholder of all things. But it rather refers to that revelation which had been made of God in Christ, *to their apprehensions*. "God is indeed manifest in me, manifest as he never before was; he that hath seen me hath seen the Father; a glorious revelation of God has been made to you; but you must not be content with your present conceptions of God; when I shall have ascended up on high, and poured out my Spirit, you shall know far more of the greatness of God than you now do. My presence with you in the body involves necessarily a limitation and circumscription of my powers; I am confined to one place, and you have great difficulty in recognizing in me that divine power that directs and upholds universal nature. It is expedient for you that I go away and send to you the Holy Ghost, the Comforter; guided by him into all truth, you will then know the Deity in me as now you may not."

On a certain occasion Christ said to a young man who came inquiring what he should do to inherit eternal life, "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Let us notice first the form of the question addressed to him: "Good Master, what good thing shall I do that I may have eternal life." His idea evidently was that salvation was to be obtained by good works; he was not sure what good work would be the most certain to secure it; so he comes to Jesus with his difficulty. He looked upon Jesus simply as a teacher; he knew nothing about the moral bankruptcy of his nature and his need of divine grace; he wanted to buy a passport to heaven. He had very much the same view of our Lord and of religion generally that Unitarians have. Jesus was a good master; a holy man, fitted to teach; and he himself was a good young man, who only needed to do some additional good work, and it would be all right with him. Our Lord says: "Why callest thou me good? There is none good save one, that is, God." This is intended to overthrow the fundamental error in the mind of the young man, the idea that there was any goodness or merit in creatures, and to show him that there was nothing in man's own self in which man could confide; of Him, through Him and to Him are all things; what hast thou that thou hast not received? On another occasion Jesus said, I can of mine own self do nothing; and here, Why callest thou me good? If I am, as you think, simply a human teacher, why do you kneel at my feet and call me good Master? there is none good save one, that is, God. The object was to disabuse the mind of the young man of the wrong estimate of humanity, and especially of himself, that he entertained; to show him that no man could be saved by anything in himself. But before the end of his discourse he brings out plainly the fact of his own superiority, when he bade the young man sell all, forsake all, and follow him. He brings out clearly the fact that there is nothing in humanity upon which humanity can build; shows that if he had nothing more than a human nature, he could do nothing to save man; and winds up by calling upon the young man to forsake all and follow him. The young man goes back sorrowful, and Jesus teaches that he has gone back from eternal life. There is none good save one, that is, God; God is in Christ reconciling the world unto himself; let all then renounce their own imaginary goodness and come to the good Shepherd, come to one in whom is supreme goodness, even all the fulness of the Godhead.

MISSIONS DENOUNCED BY THE "TIMES OF INDIA."

We have placed in our columns a letter by Lord Lawrence on Indian Missions which is well fitted to increase the regard in which our late Governor-General is held. Considerations such as those which govern the generality of men, would have deterred him from coming out as the champion of a cause which it is the fashion to attack, and which common minds find it much easier to attack than to defend. But Lord Lawrence has always been characterized by a "Punjaubi" boldness in avowing his convictions on religious subjects, and the *Times of India* betrays a strange ignorance of the man when it comes forward with the base insinuation that he has been "put up" to the writing of this letter by interested parties. A more odiously personal article, or one more thoroughly infidel, we never saw in an Indian paper than the article which appeared as the leader in last Wednesday's *Times of India*. Our contemporary has fallen into strange hands, certainly. It assures us that Lord Lawrence's letter, instead of expressing his beliefs on the subject, expresses the very opposite; *in other words, that it is from beginning to end a tissue of lies.* "Incredible!" our readers will say; "the vulgarest native paper, filled with spleen against Christianity, would not utter anything so grossly defamatory." Well, here are the words of the *Times of India*:

"We are not surprised that Lord Lawrence should lend himself to what, without meaning to imply any disrespect to many earnest men who conscientiously and implicitly believe in the efficacy of missionary labours in the East, we may term the Mission delusion. This kind of thing is popular in England; and—though it may not be so well known at home—in India, where Lord Lawrence's dictum on Indian affairs is *not* law, it is tolerably well understood that his lordship invariably swims with the stream. *It is simply impossible that Lord Lawrence*, with his Indian experience, *can believe* that Missionaries have effected, or are likely to effect, any appreciable good in the way of conversion to Christianity in India, for *no man knows better than Lord Lawrence that such is not the case.*"

We have italicized some of the most notable words in this extract. It gives the lie direct to Lord Lawrence; he says in very emphatic words that he believes that Missions in India have done good and are likely to do good; the *Times of India* says that he does not believe anything of the kind, that he knows the contrary, and that he is a false witness. Observe that it is not on a question of fact, concerning which different men may have different opinions, that our contemporary gives the lie to Lord Lawrence; it is not on the question whether Missions have done good in India or not; but it is on the question whether Lord Lawrence's opinions and beliefs are what he says they are, or not; and the *Times of India* does not hesitate to say in so many words that Lord Lawrence's opinions and beliefs are just the reverse of what he says they are. The first thought that comes into the mind of a reader, is, Surely no Englishman ever wrote this; no Englishman would thus publicly and deliberately give the lie to another Englishman on the question simply of his own convictions. It is needless to say that the *Times of India* has not a word of evidence in support of this allegation. All that know Lord Lawrence know that he has constantly expressed, not only in words, but in acts, in his entire life, his convictions of the truth of the Gospel, and that the preaching of the Gospel is a blessing to India. We give another extract from this article:

"The editor of the *Pall Mall Gazette* says truly that exact knowledge of a future life is seen to be no more the gift of the Christian missionary, Greek, Roman, or Protestant, than of the pupils of Confucius and the devotees of Brahma and Buddha. What then brings him to other lands to unsettle the faith of the people by propounding a new creed which explains nothing and is differently understood by a hundred sects? This, in essence, is the question which we ourselves and scores of others in India have been asked times out of mind; and it is one to which no answer—at least no answer that will prove satisfactory to the inquirer—can be given. For the Christian Missionary to say dogmatically that his is the only true faith is at once to offer an insult to the understanding of those who profess another, and consequently to steel them against the reception of that which he comes to offer. For him to excuse his coming by asserting that he is commanded by a higher power to preach the Gospel to all the world is simply to appeal to an authority which is not recognized. Christian missionaries, again, in India, in both the above respects, are in no better position with the heathen than the Musalman Moulvie; for does not the Moslem implicitly believe that his is the only true faith, and has he not also been commanded by his prophet to convert the whole world to Islam?"

Peter, preaching his first sermon to Gentiles, said: "Jesus Christ commanded us to preach *unto the people and to testify that* it is he who was ordained of God to be the judge of quick and dead." The apostles constantly affirmed that there was no other name under heaven given among men whereby they could be saved, no other name than that of Christ. It was with this message that they went to Ephesus, Philippi, Thessalonica, Athens, Corinth, Rome, to all the great cities of Greece, Rome, Egypt, and everywhere "they insulted the understandings" of men by declaring that Jesus was the only Saviour of sinners. In like manner the primitive evangelists went to Britain and "insulted the understandings" of our Druidical ancestors by preaching the same doctrine. And what is more, in process of time, the people of all Europe and Western Asia and Northern Africa, the whole Roman world in fact, insulted their own understandings and consigned to immemorial shame the multitude of gods in whom they had trusted. Has it come to this, then, that a man may no longer express his conviction that the Bible is true and that Christ is the Saviour of mankind, without being stigmatized in this way? Of course, the Mussulmans of India are insulting the understandings of the worshippers of Gunputi, by declaring everywhere the dogma that God is one and Mahomet is his apostle.

Are we not insulting the understanding of the people of this country when we offer them Peruvian bark as a specific for fever? Are we not insulting their understandings by introducing railways and telegraphs and English law? The idea of our contemporary, seems to be that we are to say nothing to imply a doubt of the wisdom and judgment of those with whom we have to do; we must never imagine that we know more than they

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do on any subject. They may have their own peculiar ideas of Geography and Astronomy, and we may have ours, but we must be careful not to let them suspect that we think them in error. Should not Europeans in India adopt caste rules? How otherwise shall they avoid insulting the understandings of the Hindus? Should we not give up the remarriage of widows? Should we not adopt the practice of infant marriages?

The *Times of India* has evidently very little respect for convictions. You are not to say what you believe but what your neighbour believes. The rule he lays down for himself he applies to Lord Lawrence; but in his case it becomes an offence; he has expressed the contrary of his own convictions, to please Christians; the error was, in not doing it to please Hindus.

The *Times of India* goes on to say that in "all foreign countries, such as China and Japan, Christian missionaries are looked upon as dangerous elements of strife; they are considered, and not without reason, as the heralds of war and conquest." Missionaries introduced opium into China, we suppose. The sentence is a gratuitous libel, but admirably suited to have an effect upon the people of this country. "In India at the present day, unsupported by Government, *they may be* harmless; but" our contemporary thinks the money spent on Indian Missions might better be spent at home. The *Times of India* never, that we remember, came out before as the enemy of Missions in India. We fear however that it will have some difficulty in adhering to the principle now announced of not insulting the understanding of its readers by being wiser than they. There will be a good deal of embarrassment occasionally, unless it should happen that all its readers were of some particular class and way of thinking.

The admission made by the *Times of India* that the authority of God is an authority not recognized in this world, is sadly true as regards the generality of men. There are some however who recognize it and will continue to do so, in spite of all our contemporary may say.

"THE MAN OF SIN."

(Communicated.)

An article in the *Guardian* of the 1st instant alludes to the one whom the Apostle Paul calls the "Man of Sin." A recent number of the *Bibliotheca Sacra* contains an article on the same subject. As the conclusions reached in this article are different from those hinted at in the *Guardian*, we propose to state them briefly here; especially as the matter is one of much interest to all who desire to understand the Word of God in its connection with the history of the race.

The passage in which the Man of Sin is spoken of we find in 2 Thess. ii. 2—9, regarding which the writer in the *Bibliotheca Sacra* observes that three principal points claim our attention: "(1.) That the final coming of Christ was *not* then near at hand," (as some of the Thessalonian Christians, misled apparently by the Apostle's words in 1 Thess. iv. 13—18 had supposed. To correct this error Paul writes this second letter.) "(2.) That 'the great Apostasy' must precede that coming, in which Apostasy, somewhat designated as 'the Man of Sin,' 'the son of perdition,' 'the wicked one' (v. 8), bears a principal and leading part; (3) that this 'Man of Sin' will immediately precede Christ's final coming, inasmuch as the blaze of that coming will be his destruction." Several other points are mentioned by the writer as of minor importance, and therefore need not be enumerated here.

The first of these points, it is claimed, "needs not a word of argument. It was Paul's main proposition, the very thing he wrote this letter to say and prove." And this first proposition is upheld by the second; "Christ cannot come yet, or soon, *because* there must first be 'the great Apostasy' and the Man of Sin must be revealed. The third point locates this 'Man of Sin' *in time*,' immediately before Christ's second coming," inasmuch as this "Man of Sin" "the Lord shall destroy with the brightness of his coming." (v. 8.) It is maintained that this "coming" can be none other than Christ's final appearance to judge the world, not only on account of the uniform use of the word translated "coming" [παρουσία] in that sense, but also because this and no other "anterior subordinate coming" was contemplated either by Paul or his readers. "The very point of discussion was the time of Christ's final coming, and its immediate antecedents." It is therefore considered as certain "that this 'Man of Sin' is located in time immediately before Christ's second coming, to continue down to that great event, and to meet his destruction in the overwhelming terrors which shall befall the wicked, and especially himself, on that day."

Having thus settled the question of time, the next which arises is, Who or what is this "Man of Sin?" And the answer given is, that he "is *an individual man*, not a corporation, not a society of men, not an indefinite succession of men spanning centuries of time; for, if so, then his being 'revealed' (v. 3) could have no point of time to it; it could never be known when his 'coming' (v. 9) took place, or his 'destruction' (v. 8); and consequently these events of history could not help at all to show when the Son of Man shall come —the very purpose for which the 'Man of Sin' is spoken of at all." Further, the individual character of the "Man of Sin" can be inferred from the names that are given to him. "The man of sin"—"the son of perdition"—"the wicked one;" "by all legitimate laws of language," says the author, "these terms in the singular number describe some one man—not many. They are made yet more specific by the article—'*the* Man of Sin,' &c. Further, the singular number is used of him throughout the passage invariably. The argument is still heightened by the things which he is said to do, viz. thrust himself into the temple of God, and claim to be himself God. As God is one, not many; so this incarnation of blasphemy and sin must be some one man claiming to be the very God, and demanding the homage due to God only."

If these conclusions be justified by the language of the Apostle, then certainly the Man of Sin cannot be the Papacy, or the Popes of Rome. But the article brings out one or two other considerations, pointing in the same direction. The construction of the passage referring the Man of Sin to the Papacy is too indefinite. The history of the Papacy extends already over some twelve centuries. "If this 'Man of Sin' means the popes of Rome in general and in mass from the beginning hitherto, how could it supply any data to relieve the agitation of the Thessalonian brethren in regard to the near coming of Christ? How could they know whether Paul referred to the first pope of history, or to Pope Pius IX. at the distance of some twelve hundred years after him, or to some pope several hundred years further on?" If it refers to the Papacy at all, the reference must be to some individual pope who has not yet appeared, and who is destined to sink to a depth of wickedness to which none of his predecessors have fallen. For "no pope has ever yet claimed to be himself the one true God," a claim which is to characterize the Man of Sin.

Several passages of Scripture are examined in the article, among others those in John's Epistles in which the term *Antichrist* appears. But this term includes "any one, yea, every one, who denies that Jesus Christ is come in the flesh, or that Jesus is the Christ," and hence lacks those "definite points of time and character" which the Man of Sin is to exhibit. In only one other passage does the writer claim to find a prophecy harmonizing with Paul's description. That passage is in Rev. xx. 7—12. The points of agreement are thus drawn out: (1) "These events (described in Revelation) follow the millennium." So does Paul's Man of Sin, for "There is no place for the conversion of the nations *after* the final coming of Christ in the terrible blaze of his glory to destroy 'the Man of Sin' and his apostate hordes." (2) "They immediately precede the final resurrection and judgment. Of course they synchronize with the passage from Paul under our special consideration." (3) The passage in Revelation "predicts a vast, mighty, terrible onslaught of the powers of Satan and Sin upon Christ's earthly kingdom and people. In this conflict Satan is the prime moving spirit, commander-in-chief: but some one man, appearing under the name 'Magog,' is his subordinate, the human incarnation of Satan," in other words the Man of Sin, whose coming Paul says is "after the working of Satan." (4) "Of the destruction of this human captain and of his countless cohorts the brief record is: 'Fire came down from God out of heaven, and destroyed them;' essentially what Paul also said: 'Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.'" Thus, in the passage from the Revelation, as in that from Paul, "the points made belong to the 'last things' of our world's history. In both we have the final conflict on earth between the great antagonist forces of Christ and of Satan. In both, Satan's hosts are specially mustered and headed by some one man, his embodiment and representative. In both, this human incarnation of Satan perishes, and with him his followers. And finally, in both, this destruction is by a fearful deluge of fire and the blast of the breath of the mighty conqueror—the blaze of his fiery brightness in his last appearing. And this outburst of judgment on the marshalled hosts of sin heralds the final consummation."

C. W. P.

WHAT IS TRUTH?

All malice, all guile, all evil-speakings. (1 Peter ii. 1.) That is, all manner of malice, guile and injurious speech. There may be malice in words that taken by themselves seem to express only eulogy. The rule is, think, act and speak, in matters involving the interests of others, as you would wish others to do in matters involving your interests.

Lively stones. (5.) Come as living stones to the living stone, that ye may be built up. A stone for building is of no use till it is in its place. It is faith in Christ that constitutes us stones in the spiritual edifice. Peter had not forgotten what Christ had told him when he expressed his faith in him as the Messiah, Thou art Peter, and upon this rock. Thou, replies Peter after 30 years, art the true foundation-stone, and it is only as we are united to thee by faith that we become integral portions of God's house. Instead of claiming for himself alone the promise, he divides it with all believers: "You also, as living stones."

A holy priesthood. (5.) This is the only priesthood recognized by the apostles, except the unceasing priesthood of Christ our Intercessor. The only priesthood in the church on earth is one that is common to all believers. If any one denies this, he gives the lie to the apostle Peter.

Spiritual sacrifices. These are described in Heb. xiii. 15, 16, as sacrifices of praise, thanksgiving, and well-doing. All Christians are to offer these. There is not a word of any special priests, offering special sacrifices in behalf of others. The church to which such belong is not the church described by Peter.

He that believeth on him shall not be confounded. (6.) A man is confounded when, having gone forward in a certain path relying on promised aid, he finds himself unaided, in the presence of the enemy. If we go forward in the path marked out by Christ, relying upon Christ to befriend us and help us, we shall have his aid, we shall not be confounded. But he does not give us the power before we need it, before we enter the path of duty. Jacob indeed, drawing nigh to the place of danger, was encouraged by a vision of two hosts of angels; but then Jacob had not the word of God, the exceeding great and precious promises which are ours in Christ. The believer will sometimes be tried in a way he did not dream of; he may be ordered to Nineveh, and to offer up his only one; the thing concerning which he has always said "Anything but this" may be chosen by God for the testing of his faith and obedience; but let him endure to the end, and a blessing undreamt of will come to him.

Whereunto also they were appointed. (8.) They, *i.e.*, the disobedient; the disobedient were appointed to such an overthrow, because of their disobedience. In a cursory reading, it looks as though the apostle were teaching that men were appointed to disobedience; but he is teaching no such absurd and unchristian idea, as we may see at once by asking, what is the antecedent of "they." It is "the disobedient;" these were appointed. The stone that is so precious to believers has no beauty for them, and they stumble over it, to their own destruction. God has made such a clear revelation of His good-will towards man, and of his absolute opposition to all sin, that he has a right to expect

of believers that they will put no such monstrous interpretation on his utterances as will connect man's sin with His will. God does indeed judicially withdraw his gracious overtures from those who have hardened their hearts; but no one expects the rains of heaven to dissolve the granite hills. They flow down these hills and give their virtue to the soil that will absorb them.

A holy nation. (9.) This letter is written to those who in time past 'were not a people,' to believing Gentiles. The expressions here used are in the Old Testament applied to the Jews as very distinctively God's chosen people. But they belong much more intimately to a body of true believers, to those whose preciousness is Christ. All the promises are yea and amen in Christ.

Abstain from fleshly lusts which war against the soul. (11.) To allow these is as it were to pay the expenses of an enemy's army engaged in ravaging your own country. Find out anything that militates in any degree against the fullest consecration of yourself to Christ, and you have something there to be renounced. A lust is any desire that has not the sanction of God.

The ignorance of foolish men. (15.) They have foolishly believed the calumnies against you current among men, and have made it difficult for themselves to see that you are really actuated by right motives; hence the necessity that your good works should abound and be unmistakeable. Let Christian love be so fully and emphatically exhibited, that they will see the falsity of the charges brought against you. This instruction is for every one who suffers from depreciation. The best way to vindicate yourself is to do twice as much for the Lord.

Liberty, as a cloke of maliciousness. (16). Men value freedom generally as a means of obtaining some advantage over their fellows. Men delivered from the bondage of Caste, might be tempted to think that they were free to do as they liked; but if Christians they are under law to Christ, and whether they eat or drink must have regard to his will. While free to disobey caste rules, they are bound to love those who are governed by them and to seek their welfare.

When ye do well and suffer for it. (20.) How can I most please God, is the ruling consideration with the Christian. When there is nobody but God to appreciate what he does, he may be sure of a blessing, if he bears patiently the inappreciation of men.

Even hereunto were ye called. (21.) This is that narrow path to which Christ invited you.

Who did no sin. (22.) Christ, our example, did well, suffered for it, and took it patiently. How well did he? He did no sin. How much did he suffer? The cross. How patiently did he take it? As a lamb, not opening his mouth.

Without the word. (iii. 1.) What the most eloquent preacher may fail to do, may be accomplished by the word expressed in the conduct of the wife.

Wearing of gold or putting on of apparel. (3). Even suppose it may not injure the party that wears, it may do harm by creating unpleasant feelings in others who have not the means of thus arraying themselves. Christians are in honour to prefer one another; put the pleasure and profit of another before thine own. Offences come, but woe to those by whom they come, and we are responsible for the feeling of jealousy or discontent aroused in those who see our finery. Perhaps they may be led to seek the same for themselves and go beyond their means and grieve the Spirit. Is this the way we are to be an example to the brethren or sisters?

Epitome of News.

Saturday, February 1, 1873.

—Home Intelligence: Several members of the International Society have been arrested at Paris, and it is said that Orsini bombs have been found in their possession.

The population of France, by recent census returns, is 36,102,921, a decrease of 366,935 on the returns of 1866.

Troubles are in anticipation for Spain, and it is reported that Don Alphonso de Bourbon has entered Catalonia with 7,000 men well armed. He is accompanied by the Infante, and important movements are expected in consequence.

The authenticity of the letter of the Pope to the King of Italy is admitted.

Mr. Stokes has been tried a second time for the murder of Mr. Fisk in New York, and has been sentenced to be hanged on Feb. 28.

About seventy thousand miners and iron-workers are reported as being locked-out from the Welsh collieries by the proprietors.

The *Challenger* has arrived at Lisbon, after encountering severe weather. The second attempt at deep-sea dredging proved successful.

The ironclads *Northumberland* and *Hercules* came into collision in a gale off Madeira on Christmas day. The former vessel is much damaged.

A mutiny among the crew of the *Aurora* frigate at Plymouth has been the subject of much talk.

Sir Charles Dilke succeeded in speaking at Derby on January 7, after a free fight among the audience with sticks and bludgeons which lasted over an hour.

Pawson and Co., the large Manchester warehousemen, have failed for £700,000, and A. Vivanti and Co., silk and commission agents, for £600,000.

The continued wet weather is creating much anxiety, and a sharp frost may cause very considerable damage.

Obituary of the Week:—The Hon. G. J. Welbore Agar-Ellis; the Hon. Lady Caroline Forbes; A. C. De Vere Wellesley, Esq.; Major W. Marvin, R.A.; Maj.-Gen. G. W. Mayow, C.B.; Maj.-Gen. G. B. Bury, R.M.

—*Bombay Gazette:* "We hail with satisfaction the intelligence that it is the intention of our fellow-townsman Mr. Kessowjee Naik to establish a hospital of twenty-five beds on the Elphinstone estate. The hospital is intended solely for the reception of persons meeting with accidents on the bunders. We hear that not only is the hospital to be built by Mr. Kessowjee, but an endowment fund is to be set apart for its support."

—*Indian Statesman:* "The roads from Candahar to Cabul are so much infested by wolves that travellers are obliged to stay and wait for a *kafila* to pass. Lately a *kafila* left Candahar for Cabul, and when it arrived at Mukkur it was compelled to halt for two or three days, as the roads were said to be unsafe. On the march they were attacked by these animals, who killed and wounded three men, six horses and mules."

—*Friend of India:* "It is disgraceful to the municipal officials of Calcutta, from the Chairman downwards, that *for the third time* their census figures should be as much beneath contempt as their vital statistics. They richly deserve the Lieutenant-Governor's rebuke, which will be found elsewhere in his Resolution on the Census of Bengal. If the Chairman's pay were reduced one-half, and the Vice-Chairman's office abolished, we should perhaps get work done which is not discreditable to the Capital of India. Nothing will now do but a new census of Calcutta, which should be taken by a statist specially appointed by the Lieutenant Governor, but at the expense of all the responsible municipal officials."

—The same: "In the rural districts near Calcutta, which have enjoyed more educational advantages than others in Bengal, the recent careful census of Mr. Woodrow and Mr. Cotton revealed the fact, so disgraceful to preceding Governments of Bengal and to the administration of the Educational Department, that only from 2½ to 3 per cent. of the whole population can read and write their mother-tongue."

—*Friend of India:* "Prof. Balfour Stewart, of Owen's College, Manchester, in a letter advocating further Arctic Exploration, in *The Times*, urges that 'proofs of an intimate and mysterious connexion between the sun and the earth' now ascertained to exist demand that we should make ourselves 'better acquainted with the less frequented regions of our globe, which are in many respects the most important.' He refers especially to the discovery by Mr. Charles Meldrum, of Mauritius, that the years when most spots are observed on the sun's surface are also those of most cyclones in the Indian Ocean, and to the now well-known connexion between the solar spots and terrestrial magnetism."

—"Some six months ago the widow of the Cawnpore Nana distributed her hair among her relations. This is considered by a correspondent of a Bombay paper conclusive proof that Nana Dhondopunt died about that time in Nepal."

—"What is called Fort St. George, Bombay, [? Madras] must be a pleasant place to live in. During the past year 350 dogs and 2,300 bandicoots were killed within its precincts."

—*Alliance News:* "A rather dangerous case of somnambulism occurred in Rochdale on Sunday. Police-officer Schofield, while patrolling his beat in Yorkshire-street about midnight, was startled by observing a person dressed in a white shirt approaching. The officer at once apprehended the intruder upon his beat. He found it was a man walking in his sleep, and sleeping so soundly that the officer had to shake him several times before he awoke. Then the somnambulist was as much astonished as the officer had been. It was then found that the sleep-walker was a sober, respectable young man, who had only been a few weeks married, and resided in Church-stile, a good long walk from the place where he was encountered by the police-officer. The latter took him to the Town Hall, a messenger was sent for his clothing, and he was finally given into the charge of his wife, who had not before discovered his absence."

Monday, February 3.

—The *Indian Mirror* hears from Hooghly that a Deputy Collector has been suspended for having made a remark against Christianity in deciding the case of a native convert.

—It is reported that "an inspector of police, head constables, and two police peons have been found guilty by the Sessions Judge of Tellicherry on a charge of fabricating evidence in a murder case, and sentenced, the inspector and constable to four years' penal servitude each, and the two constables to two years' rigorous imprisonment."

—A correspondent of a contemporary says that during the hot winds he has propelled trollies, carrying four coolies and his luggage, at the rate of ten miles an hour by rigging up sails on them.

—It is noticed that among other reforms much needed in Lucknow is the strict prohibition of quail and cock fighting, amusements now rife in that city, which lead to the ruin of many silly people, who give up house and home and stake as much as Rs. 600 on the issue of each battle. Certain persons are mentioned who urge and flatter Nawabs and others to continue the sport, while they themselves do not suffer from the consequences.

—The *Bengal Christian Herald:* "The following announcement in a late issue of the *Indian Mirror* took us, we must confess, by surprise:—'Lectures upon the duties of wives towards husbands, intended for Hindu women, are being delivered in a temple at Poona.' We say it struck us, for to our knowlege there is no demand whatever for such lectures—they are perfectly uncalled for. To deliver lecures to Hindu women on the duties of wives towards husbands is, in the words of a current adage, 'to oil the oiled head.' It is worse. It is, or at least may be construed by outsiders into, an insinuation, when we know that such an insinuation would be a rank libel on that exemplary dutifulness towards husbands which is the glory of Hindu wives. We can understand a lecture, or even a series of lectures, to Hindu husbands, on the duties of husbands towards wives; there is room enough for such. But the Poona lectures, we repeat, appear to us quite irrelevant."

Tuesday, February 4.

—The *Bombay Gazette* says: "The Rao of Kutch has issued proclamations to his subjects in Muscat and in Zanzibar ordering them to abandon all traffic in slaves."

—*Times of India* Nagpore Correspondent: "A tragical affair took place here to-day. A Mr. Hellein, Money Order Agent, is supposed to have destroyed himself in a fit of despondency. He had been suspended from the duties of his post until his books, which had run into arrears, were examined and checked. This, it is believed, preyed upon the poor man's mind to such a degree as to induce him to jump into a well very near his residence."

—The *Deccan Herald* on the European vagrancy statistics: "We doubt not that if the statistics were forthcoming we should find that a very large proportion of this vagrancy was the result of indulgence in strong drink, leading to loss of character and employment. It would be useful to have statistics furnished as to the causes which produce vagrancy in this country; it is our belief that drinking has very much to do with it—that we have to thank it for the expense which is yearly incurred in maintaining and deporting vagrants, and for the disgrace which comes therefrom to the European name in India. Can nothing be done to put a stop to the cause, instead of only dealing with the effects? But the most important matter is the character of the men who come out to engage in work in India. If they are unsteady at home they will be far more unsteady here when removed from the influence of family and friends. To engage in any enterprise with the slightest hope

of success requires mental vigour, and a spirit of manly determination; but in this country a double portion of energy, perseverance, patience, diligence, is necessary to contend with the difficulties and disappointments which present themselves. Temperance and self-denial are indispensable to enable us to resist the effects of climate, together with cheerfulness of temper to enable us to look on the bright side of everything with which we are brought in contact. Indolence, self-indulgence, discontent, and despondency lead to sure and certain ruin; and whoever gives way to them may see his destination in one of the workhouses provided by a paternal Government for European vagrants."

—*Lucknow Witness:* "A Methodist Church with a small membership has been organized in Allahabad. Special services have been held in that city, in private houses exclusively, for some weeks past, and a large proportion of those converted expressed a wish to form a new organization in connection with those who had brought them to Christ. The preaching was done by a layman from Lucknow, and the whole movement is the outgrowth of active lay enterprise. The Presbyterian and Baptist Missionaries of the city have recognized the work in the most kindly and fraternal spirit, and we sincerely trust that they may find their new neighbour a blessing to them in their common work. A misgiving will probably arise in some minds at the thought of 'multiplying churches,' or, as some would put it, increasing the number of 'sects' in any city; but no actual harm can come from any movement which begins and proceeds with the conversion of souls. As soon as the work ceases, the new church is superfluous, but as long as it goes forward, and sinners are converted from the error of their ways, there cannot be too many denominations in any one place. The Methodists in Allahabad will prove their right to a name and place in the city if they are true to the spirit with which they have set up their banner. If they seek the souls of the wandering, if they work incessantly for the one purpose of bringing wanderers to Jesus, God will bless them and make them a blessing to others. If, however, they forget their peculiar commission, and begin to struggle for social position and ecclesiastical prestige, they will fail to show cause for their separate existence as a church. We hope for better things from them. The little band have gone to work in the very best spirit, and we are assured they will do a noble work in Allahabad, and build up a living church for the service of our common Master."

The *Lucknow Witness* has received a characteristic note from the Rev. Mr. Boerresen, of the Sonthal Mission, giving an account of a church-building enterprise. Mr. B. has just completed a new church capable of seating six hundred hearers, at a cost of *three rupees*. "It is most beautiful, blue with golden stars studding it all over. Its single defect is that it is not waterproof." The *Witness* wishes that more churches of this new style might rise in India.

Wednesday, February 5.

—*Times of India:* "On Saturday evening the 1st instant a lecture was given at Sholapore to the employés of the railway, and some of the residents in the vicinity of the railway, on the subject of Indian history. The lecture was delivered by the Rev. Mr. Park, of the American Mission, in the Railway Reading-room, and in the course of the lecture he gave a full history of Ahmednuggur and Goolburga. The audience were much pleased with the lecture, and at the close of it Mr. Butcher, the Engineer of Sholapore, thanked Mr. Park for his lecture on behalf of the audience, and the assembly dispersed."

—The same: "A correspondent writes:—'Bombay is at present visited by a phenomenon, or rather a calculating machine, in the form of a Hindoo Brahmin. This curious piece of divine workmanship rejoices in the name of Pundit Narayen Martund. He possesses rare powers of calculating difficult sums, square roots, cube roots, divisions, &c., mentally. He works out fourteen multiplications at a time, and that too when he is engaged in conversation on the one hand, and with a pack of cards on the other. He is very spare and unassuming, and when he works mentally, the dilated nostrils, closed eyes, and swollen blood-vessels on the forehead, clearly show the tremendous stretch brought to bear on the thinking faculties. His retentive memory is most wonderful. He remembers all the questions put to him, and repeats after one year before the astonished audience the identical questions. After much calculation he generally complains of headache, and says that, a light stomach being necessary for the successful working of his brain, he remains hungry on the day on which he is expected to work in his peculiar line.'"

—The *Indian Statesman* says that "The *Church Sunday-School Magazine* for the present month has a portrait of the Lord Chancellor, who, it is stated, has been a Sunday-school teacher for twenty-two years. In the accompanying remarks we read that 'the arduous duties which have now fallen upon him have not been admitted as a reason why his Sunday work should be given up. From twenty to twenty-five young men and lads of sixteen years and upwards still find the Lord Chancellor regularly at the schools of All Souls' Church, Langham-place, Sunday by Sunday, with his Bible-lesson ready for them. A Lord Chancellor's work, during the greater part of the year, is never done. Its responsibilities and anxieties never leave him; and it is almost impossible that he should ever be without the burdensome sense of accumulating arrears. The example of perseverance, therefore, which Lord Selborne has set, is one that should animate every faint-hearted or weary teacher to fresh exertions in the high and holy mission to which we have all been called. Two other features of Lord Selborne's work as a teacher we may without impropriety refer to, in both of which he sets an example worthy of universal imitation. In the first place, he does not rely even upon his well-stored mind, or upon his long practice in the arts of clear exposition and effective appeal, and go to his class unprepared. Most thoroughly is every subject specially studied for the purpose; most carefully are the notes drawn out in which the materials so gathered are woven into a well-constructed lesson. In the second place, he is not content with meeting and teaching his boys on Sunday. Each one has a place in his memory at other times; and those who have left are not lost sight of. A voluminous correspondence with old scholars scattered all over the world testifies to the noble thoroughness with which the leader of the English Bar, and Mentor of the House of Commons, has so long fulfilled his part in the great work of tending the lambs of the Master's flock.'"

—*The Lucknow Witness:* "The American Army now contains less than thirty thousand men, exclusive of officers. Eight years ago there were nearly a million under arms in the North alone."

—*Indu Prakash:* "The *Dnyan Prakash* gives a piece of very important information to the public. He relates a case of the cure of leprosy by one Abbaji Ramchundra of Sattara. The patient cured, named Anuawa Gosawi, of Waee, now resident at Poona, had been suffering from a very terrible kind of leprosy. Yet it is now said that a doctor has been successful in curing him thoroughly. This information is of no small importance to the medical men of the present age. It would therefore be well to try whether his cure is a panacea to the terrible disease."

—*Indian Statesman:* "As the hot weather approaches, our readers may be interested in an experiment recently made by Professor Tyndall for artificially producing cold. Mr. Tyndall compressed air by means of a column of water 260 feet in height to one-eighth of its original volume, 120 lbs. to the square inch. As the air rushed out it caused such intense cold that the moisture in the room was congealed in a shower of snow, while the pipe from which the air issued became bearded with icicles. As there should be no difficulty in compressing air in our railway trains, the Professor's experiment might be utilized by those endeavouring to ascertain the best method of cooling railway carriages. A column attached to all our lofty public buildings would prove the most efficient thermantidote known. The discovery could be made use of for innumerable purposes in this country—the preservation of meat, vegetables, and other perishable articles. The intensity of the cold seems to depend on the length of the compressing tube, so that no difficulty need be experienced in regulating the degree of pressure. By this simple discovery our up-country stations could be provided at small cost with ice *ad libitum*."

Thursday, February 6.

—A telegram from Calcutta announces the death of Mr. Justice Bayley of the Calcutta High Court on Sunday. Another telegram from London published this morning announces the death of Mr. Elphinstone Jackson, a judge of the same court.

—Mr. Justice Bayley in delivering judgment in the Surat conspiracy case in the Bombay High Court on Tuesday said: "Prisoners at the bar, you have been convicted of as infamous a conspiracy as I ever heard proved in a court of justice. You, Bhawa Nursey Buggywalla, have taken the most active part in it from the commencement, and through your instrumentality and that of the six other prisoners, who gave evidence before the Sessions Judge of Surat, you procured the conviction of three persons who were perfectly innocent, and who, but for the intervention of Government, would have still been working out their sentences for an offence of which they were perfectly innocent. The offence of giving false evidence is becoming very common in this country; and it is therefore my duty to give you the heaviest punishment that it is in my power to give. The sentence upon you, Bhawa Nursey Buggywalla, is that you be kept in rigorous imprisonment for seven years, the sentence to commence on the expiration of the seven years to which you have been sentenced in a similar case of conspiracy." His Lordship then sentenced each of the other six prisoners to rigorous imprisonment for seven years.

—*Bangalore Spectator:* "Rev. C. Mead.—A correspondent at Trevandrum informs us of the death of this gentleman on the 19th January. Mr. Mead was at one time First Judge of the Zillah Court at Nagercoil. He afterwards joined the London Mission, and was appointed to labour in South Travancore. Here he continued with much success, and there are even now hundreds of Native Christians who hold his name in reverence. From certain circumstances he had to dissolve his connection with the society, which, however, paid him Rs. 50 pension per month. Mr. Mead then became superintendent of his Highness the Maharajah's printing offices at Trevandrum. On his retiring a few years ago from his post, His Highness settled on him a pension of Rs. 100 per month, which he enjoyed till his death. Mr. Mead was close on 90 years, and died of extreme debility and old age."

—*Indian Statesman:* "Intervention in Cuba is being much discussed, the subject having been again brought to the front by the reports of the special commissioner of the *New York Herald*. In an article in the *Post* we are reminded that the insurrection has now continued for nearly five years, and has become a disgrace to humanity:—'Spain cannot stamp out the insurrection, nor can the rebels win their own independence. Without intervention by a third party the horrible conflict may go on for five years more, fruitful in nothing but bloodshed, rapine, cruelty, and devastation. The United States have a peculiar duty in the premises—a duty which can no longer be evaded without national disgrace. From the commencement of the struggle up to this moment the United States have kept the insurrection alive. They have furnished the insurgents with arms, ammunition, officers, and money; through the mouths of their Congress and their newspapers the Americans have expressed sympathy with the insurgents, a desire to aid them, and a confidence in their final triumph; and President Grant himself has repeatedly notified the world of the uneasiness and displeasure which the continuance of the war caused his country, and its anxiety that it should cease. There is every reason to believe that the insurrection never would have broken out had not the disaffected Cubans supposed that the United States would espouse their quarrel.'"

—Paris correspondent of the *Guardian* (London): "You are aware how the dogma of the Infallibility was carried in spite of common sense, reason, or history, in spite, too, of common honesty. Two hundred and ten Bishops, as shown by the protest of the Archbishop of Paris and his colleagues, refused their assent. Later, however, a certain number of them, under the menace of an interdict, have sent in their adhesion. As to the priests and laity who resist, their number would be without limit were it not that fear of the consequences arrests the most resolute. Provisionally they remain silent, surrounded by spies and informers who watch them. Never before was witnessed such a prostration of souls, never before was a situation so false and mendacious, so surely conducting a country to perdition. There are now only two parties in France—fanatics and atheists, Jesuits and Jacobins, of which it is difficult to say which is the worst or the most formidable. Certain it is that every true believer who is not fanatic—that is, Ultramontane, Infallibilist, and Jesuit—is denounced, harassed, and persecuted as a traitor, and thrown *nolens volens* into the revolutionary camp, which, in its turn, rejects him

as a believer. We are being reduced again to the worst periods of our religious wars, which, sooner or later, will break out in our streets."

FRIDAY, FEBRUARY 7.

—Home Intelligence, January 17: Reports from Berlin state that Prince Bismark has been so much indisposed that Cabinet Councils have had to be held at his official residence. The Emperor has accepted the resignation of Herr von Selchow, the Minister of Agriculture. The German official journals are very bitter against England on the Khiva invasion. They all flatter Russia and the United States, and say they are with Germany the three great Powers, and hint that they might divide the world between them.

The Russian Government, it is asserted, have now decided to divide the expeditionary forces against Khiva into three columns, one starting from Krasnovodsk, one from Orenburg, and one from Tashked. General Kaufmann will take the supreme command. Two nephews of the Emperor, the Grand Duke Nicholas Constantinovitch and the Duke of Leuchtenberg, will accompany the army as aides-de-camp. The health of the Czarewitch is now completely restored.

Lieutenant Holbrook, of the 43rd Regiment, has been arrested on board the *Jumna* at the moment of his departure for India, on a charge of fraud. On being brought before the magistrate, however, he was discharged, no complainant being present.

Lady Ida Hope and Lord de Grey Wilton are both suffering from a fall in the hunting-field. Lady Ida had an arm broken, and his lordship is also much injured. They are both, however, progressing favourably.

Obituary of the Week:—Lord Kilmaine; Sir B. B. MacMahon, Bart; Admiral Sir T. F. Michel, Kt., C.B.; Com. J. C. Tucker, R.N.; Sir W. Verner, Bart., M.P.; James Hannay, Esq., Consul for Barcelona; George Catlin, the eminent traveller; Rev. H. Venn, Hon. Sec. Church Missionary Society.

—*Bombay Gazette:* "The Parliament of New South Wales has declined to make provisions in its estimates for the maintenance of a permanent army. The Artillery, some 100 men, will be retained; but beyond this the defence of the Colony is to be left to volunteers."

—"Northern Queensland is destined to take rank, at no distant period, as one of the richest pearl-fields of the world. A fleet of sixty schooners is now engaged in the remunerative work of raising the molluscs, and one vessel alone realized in six months £8,000, the divers having raised eighty tons of pearl shell, and found over one hundred and fifty pearls of large size."

—"Quinine is found to possess in a very marked degree the property of preventing certain forms of decomposition, and of checking putrefaction and alcoholic fermentation. Herr C. Binz believes, from his recent researches, that it is capable of arresting putrefaction in the blood."

—Deaths last week, 395.

—We have to acknowledge with thanks the receipt of the "Indian Traveller's Guide" for February, having in it the new coloured map of India and the usual carefully prepared time-tables, &c.

Selections.

THE NEW EDUCATIONAL PLANS OF CHINA.

BY HON. B. G. NORTHROP.

The profound interest awakened by the new Chinese Educational Commission has called forth letters of inquiry too numerous for separate replies. This movement is justly regarded as a new departure for the oldest and largest nation on the globe. Every effort should be made to render this experiment a success. If wisely managed at the outset, it will prove only the beginning of a great national movement, and will expand into broad agencies and vast results.

This scheme originated with Mr. Yung Wing. His peculiar history evinced his special fitness for this work. An insatiable thirst for knowledge, early awakened in his mind while in a mission school in China, brought him at length, after varied experiences, to the Monson Academy, in Massachusetts. He found a true friend in its excellent Principal, Charles Hammond, who had the sagacity to discern the possibilities of future usefulness opened to him through his new and then strange pupil, and, what is more, the patience, skill, and sympathy to win his heart and lay the foundations for a thorough education. The atrocities of the Opium war, occurring at this time, profoundly impressed this young Chinese. His abhorrence of the course of the English Government became intense. Though unversed in international law, he stoutly contended that such a war was utterly unjustifiable on the grounds of common sense and universal right. The religious sentiment of England was moderately expressed in opposition to the course of the Government, but in America the voice of condemnation was bold and almost unanimous. He was in cordial sympathy with his suffering country. On the completion of his preparatory studies, he had the offer of full support during his collegiate course in one of the Universities of Scotland, but, indignant at the outrages committed by the English, the wholesale slaughter of his countrymen, the pillages and conflagrations of cities and villages, he declined the proffered patronage, then so greatly needed, and with manly self-reliance he entered Yale College, where he graduated in 1854. His patriotism then forbade the acceptance of any bounty on British soil. In college he rose to high rank as a scholar, won prizes for excellence even in English composition, and was recognized as a man of ability as well as culture. His merits have been still more fully recognized in his native country, where he has gained both eminence and influence.

Eight years ago he was sent to this country to procure the most improved modern inventions and machinery of various kinds, but especially for the manufacture of firearms. The models which he took home, the large and successful arsenals since established, and the other new or improved manufactures thus introduced, demonstrated the superiority of our inventions, applied science, and mechanic arts. The success of the new arsenals, now manned by Chinese engineers and artisans, has produced a profound impression. Here are made the best of breech-loading rifles and "repeaters." Here their gun-boats, iron-clads, and forts are supplied with light and heavy ordnance. The result has verified the remark which Yung Wing made soon after his graduation: "By introducing the practical and material advantages of modern science, I can accomplish more for the improvement of my country, and the introduction of Western culture, than by direct missionary service." *New ideas of growth and power now* pervade the land. New methods of developing the mineral wealth and exhaustless resources of that vast country are introduced, and are highly appreciated.

The great material progress already made is, however, only a preparation for higher intellectual and moral achievements in the future. "The wall" of exclusiveness is broken down and prejudice is yielding. An American missionary, Rev. Dr. Martin, presides in the new Imperial College at Peking, and now Chinese youth are sent by their government to America for a thorough course of education. The present education mission to this country is the result of plans of Mr. Yung Wing, formed years ago and steadily pursued in the face of many obstacles. Probably no other Chinaman could be found so well qualified to conduct this enterprise. It is a striking feature of this movement that it is wholly Chinese in its origin. Other schemes for national improvement or for the increase of international intercourse and influence have been prompted, if not pushed, by foreigners. But in this case the Chinese element predominates. No outside pressure has been used to induce the Government to take this step. The plan is Chinese in its execution as well as its origin. The four commissioners sent to this country as managers are Chinese, and the Chinese language and literature are to be studied at least one hour each day. The works of Confucius will still be read. Character is a growth. Sudden transitions should not be expected. These ambitious youths are not at once to be Americanized. As yet they have experienced no discourtesy on account of the continuance of their natural garb or customs. Quick to observe, and prompt to imitate, they follow our ways fast enough. As these students are preparing for positions of responsibility at home, the knowledge of their vernacular and history should be kept up and enlarged.

The thirty students now here are of the average age of twelve years. They were selected with care, and for five months placed under the instruction of Mr. Chin Laisun, a Chinese gentleman educated at Hamilton College, and familiar with our language and literature. He brings his family with him, and now lives at Springfield, Mass. He and his wife have just joined the Congregational church in that city, of which Rev. Dr. Buckingham is pastor. The commissioners and their attendants, with the family of Mr. Laisun, make one large household, and occupy the old "Hooker Mansion." The senior commissioner, the venerable Ch'en, was long a tutor in the family of Tseng Kwo-fan. The sudden death of this provincial Governor deranged and delayed the Mission The company were to start in April last, but his decease necessitated a journey by Mr. Yung Wing to Peking, where, after consultations with the highest official of the empire, the financial basis of the enterprise was satisfactorily established.

Mr. Yung Wing, arriving in this country a fortnight before the students, requested me to arrange the details for their education. I issued a circular asking for places in cultured families where they might be suitably cared for and instructed. Though the pecuniary compensation offered was moderate, the response was surprisingly prompt and cordial. They were to be distributed two only in the same town. One hundred and sixty-six families offered to receive them, so that homes were opened for three hundred and thirty-three. The number, location, and character of the applicants show that this far-reaching plan of the Chinese Government enlisted the practical sympathy of philanthropic minds widely over this country. The hope that these ambitious boys, when furnished with the best education which America can impart in a thorough course of fifteen years, will become the exponents of a better civilization and the benefactors of their country, is the source of this general interest in their culture. They have been welcomed to families where they can learn the best phase of American society. They are all bright and studious, and so far contented, happy, and exemplary. At the request of the commissioners, I have drawn up a set of rules, or suggestions rather, to the teachers of these students, urging among other things that, while their habits of prompt and cheerful obedience must be continued, they should be thrown upon their own resources and trained to self-reliance, self-denial, self-command, perseverance, and every manly virtue. The Chinese justly despise vacillation and effeminacy. They scorn sloth and practice industry and economy. Resisting all temptations to indolence, prodigality, or irresolution, these boys should be trained to emulate that *patience, persistence,* and *frugality* which are the pride and practice of the true Chinaman. Filial piety and patriotism are to be inculcated. Love of country, and an ambition to become benefactors of their nation, should be an incentive and an inspiration to them as soon as they can be led to appreciate their privileges and responsibilities.

Ninety other boys will in due time follow the thirty students now here, and it is not improbable that soon, like the Japanese students, they will come by hundreds. For one, I hope that nothing will be omitted on our part to give efficiency and success to this comprehensive scheme. The movement is most significant and prophetic. It is already seen and felt that the education of the boys will necessitate the higher culture of the girls. Those who here learn the refinements and amenities of our best society will need companions of kindred taste and culture. Of the plans now on foot to induce Congress to repay the "Indemnity Funds" justly due in equity, though not in law, to both the Chinese and Japanese Governments, I may not now speak. Petitions to Congress that these funds may be returned on condition that the money should be devoted to educational purposes, I shall soon send for signatures to the faculties of all our Colleges, and to all the State Superintendents of Schools. I have recent information that such a condition would be most welcome to the resident Minister of Public Instruction in Japan. Mr. Mori long since said, "Every dollar of this money shall be sacredly devoted to education."—*Advance.*

New Haven, Conn., Nov. 20, 1872.

INDIAN MISSIONS.

The following letter on the important subject of Indian Missions has been addressed to the *Times* by Lord Lawrence:—

"Sir,—Although I must leave to others who are more competent to deal with it the consideration in all its aspects of the very complex question of missions, upon which you have recently touched in connection with the day of prayer, it has so important a bearing upon the stability of our Indian Empire that I may be pardoned for making a few remarks on the subject.

"A mere enumeration of the countries in which Church of England missionaries are employed

would suffice to show that there are no grounds for stating that they give up any race or region as inaccessible. But, instead of referring to Africa, New Zealand, North-Western America, and other fields in which the Church of England is labouring, I will restrict myself to India, of which I have personal knowledge. Those who are disappointed at the results of missionary labours in this country must bear in mind thaa the Hindoos, who form the bulk of the population, have shown such tenacity to their faith that eight centuries of Mahomedan rule had left the masses as strongly wedded as ever to their system of caste and to their religious belief and rites. In almost all other countries the Mahomedans had succeeded in proselytizing the people whom they had subjugated, but in India they found a religious system which had so moulded every thought and habit and custom of the people, that the sword of persecution wielded by some of the Delhi Emperors, and the temporal advantages offered by others, had no effect except upon an insignificant number of the Hindoos.

"Bearing in mind that general missionary effort in India dates from 1813, and that even now missionaries are sent forth in such inadequate numbers that, with few exceptions, only the large towns and centres have been occupied (some of them with a single missionary), it was scarcely to be expected that in the course of sixty years the idols of India would be utterly abolished; the wonder rather is that already there are so many unmistakable indications that Hindooism is fast losing its hold upon the affections of the people. It was hardly to be expected that the citadel should surrender at the first summons; but there is every prospect, by God's blessing, of its being stormed at last; and at this crisis of India's history it is most important that the people should receive instruction in the saving truths of the Gospel.

"But you say there is no human enterprise of such organization as the missions of the Church of England which shows such poor results. Is this indeed the case? It is very difficult to estimate the effects of moral, and still less of spiritual work. Those of material operations are palpable to even superficial observation. Not so in the other case. One must look deeply, one must understand the people subject to such influences, before it is possible to estimate the effects which have been produced *on their minds and characters. The* number of actual converts to Christianity in India, including Burmah and Ceylon, is not insignificant. By the latest returns, which are trustworthy, their numbers do not fall much short of 300,000; but these numbers do not by any means give an adequate estimate of the results of missionary labour. There are thousands of persons scattered over India who, from the knowledge which they have acquired, either directly or indirectly, from the dissemination of Christian truth, of Christian principles, have lost all belief in Hindooism and Mahomedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the change in them, lest they should be looked on as outcasts and lepers by their own people. Such social circumstances must go on influencing converts until the time comes when their numbers are sufficiently large to enable them to stand forth and show their faith, without ruin to their position in life.

"You tell us, again, that there ought to be many returned missionaries, and even converts, who ought not to be ashamed of their position. Alas! but few of the former live to see their native land, or, at any rate, to pass the remnant of their lives in it, after years of toil abroad. But those who know, or have known, such men as Lacroix, Dr. Duff, Dr. Wilson, C. B. Leupolt, and Mr. Smith (both of Benares), Edward Stuart, John Barton, Valpy French, Joseph Welland, and Robert Clark, and many others whose names for the moment escape my memory, within the last twenty years, cannot have a doubt that we have earnest and faithful Christian missionaries still in our ranks. It is only a month ago since we heard of the death of one of this class, Dr. William Emslie, who for the last seven years had devoted his life to the good cause in Cashmere, and whose death was caused by the privations and exposure incident to the discharge of the duties he had undertaken in that country.

"I will not deny that we do not see as many Christian converts among the natives of India as we would wish, but, nevertheless, there are such men to be found. The Maharajah Duleep Sing is, I believe, a true specimen of that class in England. Many of your readers will recall the sub-assistant-surgeon at Delhi (formerly a Hindoo in religion) who, at the outbreak of the mutiny, gave up his life rather than renounce the Christian faith which he professed. There are few Englishmen who have taken an interest in Indian missions who could not produce many other cases of the kind. Men like Lord Napier of Merchistoun, Sir Bartle Frere, and others have borne testimony to the good fruits of missionary enterprise in India; and in such men as the late Bishop Heber, Bishop Cotton, and the present Bishop Milman and Bishop Gell, we have had and still have clergymen who, both by their example and devotion to their duties, have advanced the faith which they have preached.

"If we are to wait until the time when all the people of England are influenced in their lives by Christian principles before we carry on our efforts to convert the inhabitants of India, I am afraid we must postpone the enterprise to an indefinite period. But was that the principle on which the Gospel was first preached by the commands of our Lord and Saviour? Was that the rule adopted by the Apostles and the Primitive Church? Truly, the conduct and character of Englishmen have had a mighty influence on missionary enterprise in India and elsewhere. No doubt such considerations have led many a heathen to reject the faith which seemed to him to produce such evil fruit. But the greater the baneful effects of such examples, the more necessary is it that we should apply the Gospel as an antidote. Apart from the higher interests of religion, it is most important, in the interests of the Empire, that there should be a special class of men of holy lives and disinterested labours living among the people, and seeking at all times their best good. To increase this class, and also to add to the number of qualified teachers among the natives themselves, was the object of the day of special prayer, and in this object I heartily sympathize.

"In England we too often see good and earnest men weakening the influence of the power of Christian faith by their want of union, and by their excessive differences on unimportant points of Church doctrine and administration. This is a stumbling-block in the way of many of our own people, as well as among the natives of India. But such jarring views, for the most part, are either not found among the different classes of Christian missionaries in that country, or are *studiously kept in the background. These missionaries* are in the habit of meeting in conference from time to time for the purpose of mutual counsel, and for the general furtherance of the cause they have at heart.—Yours faithfully, LAWRENCE."

Miscellany.

—*Perfected in Love.*—Everything found in the New Testament must be there for some good purpose, and among other things therein contained will be found this phrase. It must have *some* kind of a meaning, and inasmuch as Christians frequently use it, we should seek to ascertain just what God would have us understand by it. The Church of England offers it up an ever-recurring prayer, "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, *that we may perfectly love* thee, and worthily magnify thy holy name." A prayer which is thus constantly upon the lips of millions, which is authorized in the Holy Scriptures, and which gives expression to the ardent desire of many hearts, should certainly be understood. Let us therefore see what meaning the New Testament and Christian experience jointly give to it.

The word perfect, as used most frequently in the New Testament, means finished or completed. It is both a relative and absolute term. It is absolute in that it expresses the completeness of a certain quality in an individual, but it is relative when that individual is contrasted or compared with others. A boy twelve years of age if in a bad state of health has strength of body, but not perfect strength. When, however, he fully regains his health, we may truly say that his strength is perfected, meaning simply that he has all the strength a boy of twelve years can be expected to put forth. We do not affirm that he is omnipotent, nor do we maintain that he is as strong as a robust youth of twenty, but we merely say that, *according to his capacity*, his strength is perfect. Now if the father of such a child require him to put forth *all his strength* in some work which he assigns him, we can easily conceive it possible for the child to comply with a requirement which is at once reasonable and practicable.

Let us now apply this illustration to God's requirement of us to love Him with *all our strength*. If the soul is in a state of holiness, renewed and cleansed by the Holy Spirit, it will find the commandment not grievous or in any way impossible. It is perfectly reasonable that we should love the Lord our God with *all* the heart, and soul, and mind, and strength, and, according to the measure of our capacity, it is perfectly practicable for us to do so. God never requires impossibilities from His creatures, and He never lays down commandments which have no definite meaning attached to them. He has commanded us to love Him with all our hearts, and nothing can prevent us from obeying the command unless it be spiritual weakness, an inability to put forth all the strength of our spiritual natures. But the promise expressly states that under the New Covenant Christ stands ready to write the law upon our hearts that we shall be able to meet its obligations. The New Covenant differs from the Old chiefly in this one particular, that while the latter imposed a burden that could not be borne, the former presented a "light" burden, and an easy yoke. It gave with every obligation the strength needful to fulfil it. Now all the obligations of the New Covenant are concentrated in the one supreme duty to love God and our neighbour, and if this cannot be done with all the strength of our spiritual nature, then a weak point exists in the New Covenant which God has pronounced the "everlasting" one, as fitted for every need and for all times. That Covenant is absolutely perfect, and it imposes no impossibility on man.—*Lucknow Witness.*

—In a very small cottage many desirable things have to be excluded for want of room; and so with regard to a small paper like the *Guardian*. Among these excluded luxuries is poetry, especially original poetry. We are asked to print the following on the plea that it was written by a young lady; and for once we give way. May some reader ask what he was created to be and to do, and seek grace to live accordingly, and he will bless God for his creation!

"WE BLESS THEE FOR OUR CREATION."

In the pleasant spring-tide day,
What do all earth's voices say?—
The butterflies with hues so gay—
The river as it passes—
The trees, refresh'd by sunshine showers—
The lovely many-tinted flowers—
And, down among the leafy bowers,
What say the bright green grasses?

You tiny bird as high he soar'd,
The flowers and trees, with one accord
Seem to be rendering to the Lord
Praise for their preservation;
For winter's chilling frosts are gone,
And on this bright glad April morn
Earth's voices sing, from earliest dawn,
"Bless God for our creation!"

If Nature then doth so rejoice,
Shall *we*, of our free-will, from choice
Be silent,—raise no grateful voice
For constant preservation?
Nay! we, with higher hopes than these
Poor birds and flowers and beasts and trees,
Should, low upon our bended knees,
Thank God for our creation!

Think but of Heaven's eternal day,
Of joys which cannot pass away,
And of the Angels' glorious lay
Of ceaseless adoration:
However poor, 'tis *ours* this bliss!
So we should saddening thoughts dismiss,
And, with a prospect grand as this,
Bless God for our creation!

M. E.

—The *Inter-Ocean*—as the *Republican* of this city was queerly baptized by its new owners—called on its patrons some time since to inform it whether they desired a Sunday edition. Like a girl who makes up her mind which suitor she will accept, and then asks her parents' advice, in spite of very earnest protests the paper is now issued every day in the week. Such a step may possibly increase its profits—though we think that problematical—but it is none the less a sad mistake. The Christian sentiment of the city is by no means as pronounced against Sunday dailies as it should be, but it deserved more respect from the *Inter-Ocean*, which has hitherto had many subscribers who have taken it in preference to other dailies that in other respects would have suited them better, simply because it was a Sunday-keeping paper. The threadbare argument that more Sunday work is done on a paper that comes out on

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Monday morning than on one that is issued on Sunday, amounts to nothing. A paper that skips Sunday does at least give its employés a day of rest. Besides, there is no necessity, as has been proved time and again, for Sunday work on a Monday's paper. It can be brought out in time in an office that is locked at midnight on Saturday and not reopened for twenty-four hours. There is no more need that editors and printers and carriers and newsmen should work seven days in a week than that any other men should; and editors especially, more than most men, need a day of rest—not to say a day of church-going! To run newspaper offices on Sunday makes it easier to run saloons and groceries and factories on Sunday, and we in these days need no helps on that downhill road. But the great objection to Sunday papers concerns their readers. They thrust business cares and secular topics into the Lord's Day, and tend to destroy its distinctive character as a day of religious rest and worship. No matter how their theories of the Sabbath may differ, those who believe that the first day of the week is the Lord's Day, divinely set apart for religious and restful cares, as distinguished from worldly and business uses, find the daily paper, with its politics, its market reports, its fashion gossip, its general news, and its avalanche of advertisements, utterly foreign to the spiritual uses of the day. A little church news and a few semi-flippant editorials on semi-religious topics are not salt enough to save it. It is a snare, we greatly fear, to many Christians who have given the subject scarcely a thought.—*The Advance.*

TELEGRAPHIC NEWS.

London, Jan. 30th: Lates advices from St. Petersburg state that public opinion is much excited by the accounts of atrocities committed upon Russian prisoners at Khiva. The expedition to Khiva is much applauded, and an exemplary punishment of the Khan is demanded. Great and vigorous preparations are being made, and the force will probably number 50,000 men. Princes and others of high rank have volunteered for the expedition.

Paris, 30th: M. Thiers has intimated that he cannot accept without modification the proposals of the Committee of Thirty.

London, 31st: H. M. the Queen of Spain has given irth to a prince.—The Spanish steamer *Murillo*, which is supposed to have run down the ship *Northfleet*, has arrived at Lisbon and left again suddenly.—The Judicial Committee of the Privy Council have awarded £30,000 with 2 per cent. interest on the value of the arms seized belonging to Dyce Sombre.

Berlin, 31st: The Chamber of Deputies has passed, by a large majority, the preliminaries of the Ecclesiastical Bill for amending the constitution of the Church, and subjecting the discipline, patronage, dismissal, and training of the clergy to supervision by the State.

London, February 1st: Eight months of the term of imprisonment to which the gasmen who recently went on strike were sentenced have been remitted.—The Hon. R. Bourke, in an address to his constituents at King's Lynn, exhaustively reviewed the Central Asian question.—The central block of the Royal Military Academy at Woolwich has been destroyed by fire. The damage is estimated at £50,000.—The Vienna Exhibition building is completed. It is expected that the Sultan of Turkey will visit the Exhibition.—The price of coal is advancing, and Wallsend is now quoted at 40*s.* a ton.

Madrid, 1st: The Carlists continue active in the north of Spain, and have interrupted the Railway communication with France. It is expected that they will shortly attack Bilbao. The Ministers promise the Cortes a speedy pacification.

Berlin, 2nd: The Berlin newspapers state that the Russian Army of the Caucasus has been transformed into the Central Asian Army, numbering one hundred battalions of Infantry, thirty-six batteries of Artillery, and twenty squadrons of Cavalry, sufficient to defy British efforts. The same papers state that Russia awaits any false step on the part of the English Government.

London, 3rd: There was a snowstorm in London yesterday.—The *Times* of to-day, referring to the news published by the Lahore *Public Opinion* of the capture of Fort Hissar, says that the Russian Government has received intelligence from Samarcand up to the 28th December, and that Abdul Rahman was then residing at Samarcand and giving no indications of activity, and that Bokhara and its vicinity was perfectly tranquil.—Major General Turner is about to be appointed Inspector General of Ordnance for the three Indian Presidencies, the abolition of the separate appointments in Bombay and Madras, and the reduction of a number of the arsenals in India, being intended.—Advices from Canada state that the Court House at Quebec has been burnt, and the Colonial archives destroyed.

Berlin, 3rd: The *Berlin Post* says that the assurances given by Count Schouvaloff in London are not endorsed in diplomatic circles at Saint Petersburg, and that the conditions that are to be eventually imposed upon Khiva will depend upon the amount of resistance shown and the sacrifices entailed.

Paris, 3rd: M. Thiers has powerfully urged the Committee of Thirty to modify their resolutions restricting his veto and presence in the National Assembly.

Florence, 3rd: The Italian Minister at Athens has suspended intercourse with the Greek Government. in consequence of discourteous phrases contained in a letter written by the latter respecting the Laurium Mines.

London, 4th: The *Journal of St. Petersburg* states that the Persian question is not connected with the present negotiations between England and Russia. The same paper further remarks that England is as little justified in opposing Russia in Central Asia as Russia would be in acting against England in India. Russia respects the integrity of Persia, and the friendly negotiations during the last three years between England and Russia have established a complete understanding on the necessity for establishing a line of demarcation.—There have been severe gales along the coast of England attended with many disasters.

5th: Addresses from the natives of Bombay and Bengal have been presented to Mr. Fawcett at Brighton, expressive of their obligations for his services to India. Mr. Fawcett, in reply, urged the necessity of the greater attention of Parliament to the wants and grievances of India.—The steamer *Murillo* has been detained at Cadiz, and the captain and crew are under arrest. The British Consul has demanded the attachment of the vessel.—The coronation speech of the King of the Sandwich Islands proclaims friendly and impartial relations to all nations. The cabinet is composed mostly of Americans.—*Obituary:* The Hon. Mr. Elphinstone Jackson, Judge of the Supreme Court of Calcutta.

6th: Lord Chief Justice Cockburn has declined a Peerage, but has accepted the Grand Cross of the Order of the Bath.

Paris, 6th: M. Thiers attended the sitting of the Committee of Thirty yesterday, and firmly opposed the restrictions on universal suffrage.

PASSENGERS ARRIVED.

Per Str. *Apis, January 30th:*

From Trieste.—Rev. S. Kulimger; Rev. T. Neubauer; Major Lambert; Lieut.-Col. Gill; Mr. M. Burgintter; Mrs. Carlotta Eifinger; Mr. W. Watson; and Mr. Magbi.

Per P. and O. Str. *Cathay, Jan. 31st:*

From Venice.—Col. and Mrs. Fullerton; Col. and Mrs. Nield; Mrs. Waddington; Miss Candy; Miss Jefferson; Mr. G. Sibley; Mr. F. F. Adam; Mr. Thorburn; Mr. Robertson; Mr. Lyon; Mr. Graham; and Mr. Daniel;

From Ancona.—Capt. A. T. Roberts and Mr. Robinson.

From Brindisi.—Capt. Franklyn; Mr. J. C. Williams; Mr. Southby; Mr. Durand; Col. and Mrs. James; Lieut. D. Dunn; Mr. W. B. F. Jameson; Mr. Day; Mr. Ker; Hon. Mr. Hewitt; Mr. H. E. Morewether; and Steffennauer.

From Southampton.—Lieut. Swinley; Mr. and Mrs. Edwards; Mr. Bolvey; Mrs. Ker; Mr. Cowie; Mr. Turner; Mr. Shaw; Miss Simpson; Mr. Viccajee; Miss Viccajee; Mr. Jones; Mr. Hornby; Sub-Lieut. Fuller; Mr. Scott; Capt. and Mrs. Inglis; Mr. W. Nudrum; Mr. J. Hall; Mr. C. Hudson; and Miss Hunt.

From Aden.—Mr. Mackerrell; Mr. Samamoorty and friend; Mr. Mahomed Ally; and Mr. C. E. Stewart.

Per Str. *Hindostan, Feb. 7th:*

From Southampton.—Col. Wemyss-Smith and 2 daughters; Mrs. Hutchinson and 2 children; Mrs. Manners Smith and child; Capt. and Mrs. Chambers; Miss Davis; Mr. Roskell; Mr. Hepburn; Mr. Bradshaw; Mr. Couper; and Mr. E. J. Dowding.

From Venice.—Mr. Dean; Mr. Stewart; Mr. Dodson; Mr. Follen; Mr. Livesay; Mr. and Mrs. Webster; Mr. Thornton; and Mr. Sollo.

From Brindisi.—Mr. and Mrs. Bell and infant; Mr. Woodman; Rev. J. M. Speechly; Rev. J. H. Greig; Mr. Stuart; Mr. Bonnet; and Mr. Bertsch.

From Suez.—Rev. J. A. Mackey; Mr. and Mrs. Stevens; and Mr. Nielsen.

From Aden.—Captain Mockler and Mr. Mathuradass Ketsey.

PASSENGERS SAILED.

Per Str. *Persia, Feb. 1st:*

For Marseilles.—Col. and Mrs. Ryder.

For Genoa.—Dr. Isaac Newton; Captain Hewit; Captain G. Hewit; Rev. Dominico Rossi; Mr. R. L. Davis.

For Naples.—Mrs. C. V. Jenkins, 2 children, and European servant.

For Ismailia.—Mr. S. H. Moore; Mr. W. K. McRathy; and Mr. M. L. Ward, junior.

For Suez.—Captain Macpherson; Mr. Hagerman; Mr. Joseph Alphonso; and Mr. and Mrs. Leon.

For Aden.—Mr. John Woodside and servant.

Per Str. *Ambassador, Feb. 1st:*

For Liverpool.—Capt. and Mrs. L. H. Grey and three children; Mr. Dalzell; Capt. A. Broome; Mr. H. Cooke; Mrs. Wier; Mr. Rule, three daughters and one son; Master Taylor; and Mrs. Kemp and infant.

For Suez.—Rev. J. N. Seeiye.

Per P. O. Str. *Hydaspes, 3rd:*

For Southampton.—Mrs. J. Fordyce; Mr. and Mrs. Rose and infant; Mr. and Mrs. C. N. Hodgson; Mr. Tulloch; Mr. Luscombe; Miss de Philipstaul; Mr. and Mrs. Moline; Mr. Bowman; Mr. and Mrs. J. Fraser; Lieut. R. E. Barker; Mr. H. Davey; Mr. J. Brown; Mr. W. H. Ceely; Mr. D. Chrisrie; Miss Janson; Mr. J. Roberts; Mr. G. Mason; Mr. F. O'Byrne and child; and Mr. S. Wrigley.

For Brindisi.—Major B. J. Stafford; Mr. C. M. Macdonald; Mr. N. M. Macdonald; Mr. T. W. Brookes; and Colonel Parr.

For Suez.—Mr. C. Demitriadi; Mr. Rizo; Mr. Negreponte; Mr. N. C. Hills; Mr. E. O. Hills; Mr. and Mrs. Graves; Mr. Winch; Mr. Von Sommer; Mr. and Mrs. Vallant; Mr. F. C. Looz and child; Mr. J. Stuart; Mr. P. di Biondille; Mr. C. S. Woods; Mr. P. Lanucci; Mr. A. Miccolich; and Mr. and Mrs. Gordon and child.

For Venice.—Mr. Cook; Mr. J. B. Johnson; Mr. and Mrs. Ormond; Mr. Spiro; Mrs. W. Johnson; Mr. J. L. Thomas; Mr. and Mrs. Young, three children and infant; Col. Webster; Dr. Hepworth; Mr. C. M. Macdonald; and Mr. J. S. Barnes.

For Aden.—Mr. H. V. Moosabhoy.

DOMESTIC OCCURRENCES.

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BIRTHS.

DAWSON—At Chindwara, C. P., on the 29th January, the wife of the Rev. J. Dawson, of a son.

EDWARDES—January 15th, at sea, between Bombay and Aden, on board S. S. *Neera*, the wife of Lieut.-Colonel Edwardes, 2nd Grenadiers, of a son.

MARRIAGES.

MACKINNON—PILCHER—January 31st, at Christ Church, Byculla, by the Rev. G. C. Reynell, Matthie Charles Mackinnon, Engineer, P. W. D., to Edith Macduff, daughter of the late W. Humphrey Pilcher, Esq., Solicitor, London.

SLEATER—KER—February 1st, at the Cathedral, Bombay, by the Ven. the Archdeacon Leigh-Lye, J. Montgomery Sleater, Esq., Resident Engineer, Bombay, Baroda, and Central India Railway, to Jane, second daughter of the late Lieut.-General J. Fitzgerald, Madras Army, and widow of the late John Ker, Esq.

CANDY—BOWHILL—Feb. 4th, at Akola, West Berar, by the Rev. W. Hooper, brother-in-law of the bridegroom, R. E. Candy, Esq., Bombay Civil Service, to Elizabeth, eldest daughter of the late Dr. John Bowhill, C.B., Inspector General of Hospitals, Central India.

DEATHS.

GAYER—January 29th, at the Marine Lines, John Arthur Montgomery, the child of Major and Mrs. Gayer, 21st Regt. N. I., or Marine Battalion, aged 4 years and 10 months, of whooping-cough.

MORRIS—Feb. 1st, Louisa Rosalie, the beloved and only child of Mrs. and Mr. James Morris, C.E.

DICKSON—Feb. 1st, at the Australasian Hotel, Bombay, Amy E. Dickson, aged 26 years, of typhoid fever.

BAKER—Feb. 3rd, at the European General Hospital, Bombay, Mr. Hugh Baker, Incline Guard, G. I. P. Railway, Bhore Ghaut, aged 34 years.

BARNARD—Feb. 4th, at Bombay, Lieut. Joseph Barnard, Senior Barrack Master, Bombay Army, aged 62 years.

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